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A

SERMON

Preached at

St Catherine Cree Church,

UPON

Sunday the 29th of *June*, 1696.

By *NICH. BRADY*, M.A. Miniſter of *Richmond* in the County of *Surry*, and Chaplain in Ordinary to His Majeſty.

Publiſhed at the Deſire of the Pariſhioners.

LONDON,

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To my worthy Friends, the Gentlemen of the Select and General Veſtry, and others the Pariſhioners of *St. Catherine Cree-Church.*

Gentlemen,

AS *this Farewel-Sermon was not barely intended for a ſolemn formality upon quitting my employment; but was the reſult of ſentiments both tender and ſerious, expreſſed with all imaginable ſincerity and heartineſs; ſo I flatter my ſelf with the Belief, that your deſiring me to make it publick, was ſomething more than a ceremonious Complement, being a freſh inſtance of that kindneſs and good will, with which you have always been pleas'd to favour me.*

And therefore, however fairly I might excuſe my ſelf, by the plainneſs and indigeſtedneſs of the following Diſcourſe; yet I cannot refuſe you the abſolute di-

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ſpoſal of that which is ſo juſtly and intirely your own; and ſhall pleaſe my ſelf with the agreeable opinion, That your Affection to me *is the cauſe of* Publiſhing, *what* my Affection to you *was the occaſion of* Compoſing.

That you may ſtill continue ſtedfaſt and immoveable *in the profeſſion of that Faith which I have preached amongſt you, and* always abound in that Work of the Lord, *to the performance of which I have conſtantly exhorted you; that ſo, neither* my Labour in *Preaching, nor yours in practiſing,* may be in vain in the Lord; *ſhall be the earneſt and continual Prayer of*

Gentlemen,

Your moſt obliged Friend,

and moſt humble Servant,

N. Brady.

ACTS XX. 32.

And now Brethren, I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are ſanctified.

THough it is not without a very ſenſible concern, that I appear before you upon the preſent occaſion, that I find my ſelf ſo near being ſeparated from thoſe, with whom I have convers'd in five years Miniſtry, and from whom I have receiv'd ſuch obliging inſtances of affection, as ſhall ever be precious to my memory; yet ſince neither the reſpect I ſo juſtly owe you, nor the deference we pay to a prevailing cuſtome, will ſuffer me to wave the melancholy task, of taking a ſolemn and publick

leave, I thought I could not more properly addreſs to you, than in theſe words of the great Apoſtle of the Gentiles. They are a part of *his farewel Sermon*, which he made to the Elders of *Epheſus* and *Miletus*, *among whom he had gone preaching the Kingdom of God*: He foreſaw that this would be their laſt meeting, and that *they to whom he ſpake ſhould ſee his face no more*, and therefore thought himſelf obliged to transfer the care of them, to him who was beſt able to ſupport and defend them; and to commit the guidance of them to that Goſpel of his, which was both capable of eſtabliſhing them in the truth, and of intiuling them to that reward which is the conſequence of it: *and now Brethren* (ſays he) *I commend you to God and to the word of his Grace, which is able to build you up, and to give you an inheritance, among all them which are ſanctified.*

Bleſſed be God, the circumſtances of our parting, are not ſo diſmal as thoſe of the Apoſtle and his friends; inſtead of *not ſeeing one anothers faces* any more; I truſt we ſhall have many happy opportunities, of keeping up

up a mutual correſpondence and intimacy: However, ſince providence has thought fit to withdraw me, from the more immediate care of the ſpiritual concernments, I cannot better expreſs my ſollicitude for your welfare, I cannot conſign you into better hands, than by *commending you to God* for favour and protection, and *to the word of his Grace* for counſel and inſtruction.

And here I muſt entreat that you would not expect from me, a diſcourſe that is methodical and artificial, that is the reſult uſually of well compos'd thoughts, not the product of a mind under diſturbance and perplexity: I ſhall only take the words juſt as they lye before me, and expound them to you with all the plainneſs imaginable, and

Firſt, *my Brethren, I commend you to God.*

Whatſoever dangers may at any time alarm you, whatſoever apprehenſions or afflictions you may lye under, if you have but recourſe to an all-ſufficient Guardian, if you find your ſelves intitled to his favour and protection, you have then got ſuch a refuge as will never fail you, but will enable

you in all difficulties *to be more than conquerors*. Can any condition be ſuppoſed ſo miſerable, wherein the eye of a *father* will not look upon you? can any eſtate be ſo wretchedly forlorn, wherein the bowels of a *Redeemer* will not yearn over you? can any circumſtances be ſo deplorable, as to ſet bounds to a goodneſs which is infinite? can any of thoſe friends whoſe aſſiſtance you may value, whoſe ſupport and ſuccour you may depend upon, produce ſuch evidences of their kindneſs towards you, or ſhew ſuch ſtrong credentials of an unalterable affection, as thoſe which you have received from your almighty benefactors. Was it not he who drew you out of the dark womb of nothing? is it not in him that *you live and move and have your being*? has not his careful providence continually watched over you? are you not indebted for whatever you enjoy, to him that *is the giver of every good and perfect gift*? has not his goodneſs been exerted wonderfully in your behalf, and magnified its ſelf by moſt remarkable mercies? does not he compaſſionate all your neceſſi-

neceſſities, favourably accept of your imperfect performances, kindly overlook your manifold infirmities, and patiently bear with your groſſer provocations? is he not willing to be reconciled whenſoever you offend him? not ready to caſt you off in anger, upon every the leaſt tranſgreſſion of your duty? but waiting for your ſubmiſſion with gentleneſs and long-ſuffering, and opening his arms wide to the returning penitent? and how then can you wiſh for a more affectionate Protector? to whoſe tenderneſs can I recommend you more juſtly than to his? but farther, have not his wiſdom and his power been frequently exerciſed, in ſecuring you againſt all the malice of your enemies, whether in private ſtratagems or open violences? is it not he *that brings the counſel of the heathen to nought, and makes the devices of the people of none effect?* is it not he *that does whatſoever pleaſes him, in heaven and in earth, and in all deep places?* Can any thing fruſtrate or diſappoint his intentions, *with whom all Wiſdom is for ever?* or pretend to oppoſe the irreſiſti-

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ble force of him that is *girded about with ſtrength?* Has he not many times unravelled all the ſecret deſigns, which your intriguing Adverſaries had levelled againſt you; and turned the *wiſdom of their wiſe men into fooliſhneſs?* Has he not often baffled and defeated all their boaſted might, *with his own right hand, and with his outſtretched arm?* Has not he over-ruled the moſt unlikely events, and made *all things work together to you for good?* Either obviating all inconveniences by his wiſe diſpenſations, or elſe overcoming them by his powerful aſſiſtance? And how then can you deſire a more available Guardianſhip? To whoſe conduct can I reſign you more ſecurely than to His? Can the care of your ſafety be better conſulted than by him, who is not only your beſt of friends, but the moſt fitly qualified for exerciſing that office? Can the ſumm of your concerns be more aſſuredly repoſed, than upon boundleſs Wiſdom and unlimited Power? Such is the Protector to whoſe patronage *I commend you*, diſpoſed by his Goodneſs, qualified

fied by his Wiſdom, and enabled by his Power, to ſupport and ſuſtain you under the greateſt exigencies, and to give you a happy iſſue out of all your adverſities. May then that God, whoſe mercy is over all his works, whoſe knowledge is unfathomable by humane Reaſon, and whoſe power delights to be glorified in our weakneſs, be your merciful Saviour and mighty Deliverer; may he be your firm ſupport in all extremities, your conſtant refuge in all neceſſities, your certain comfort in all calamities; and as he influenced you by his good Spirit, to thoſe offices of love which I have received at your hands, ſo may he reward all the kindneſs you have ſhewn me ſeven-fold into your own boſomes. This will God moſt aſſuredly perform; unleſs you render yourſelves uncapable of the ſweet refreſhings of his goodneſs, by not paying a due obedience to his commands, nor walking by the rule which he preſcribes; and therefore, my brethren, *I commend you*

2dly,

2dly, *To the word of his Grace.*

The Law (ſays the Apoſtle) *was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* The Goſpel is a moſt comfortable conveyance of the divine love and favour to us; it is a Covenant made up of mercy and tenderneſs, free from all the burthenſom hardſhips and uneaſineſſes, with which the legal diſpenſation was clogg'd and encumber'd: In this God ſeems to have laid aſide his abſolute prerogative, and to conſult at once the eaſe and the delight of his ſervants; the bloody initiation of circumciſion, is exchanged for the milder Sacrament of Baptiſm; expenſive Sacrifices are aboliſhed, that prayers and prailes may ſucceed them, and the dreadful menace, of draw *not near leſt I conſume thee*, is turned into the obliging invitation, of *come unto me and I will give you reſt.* Well then may a meſſage of ſuch comfortable importance, deſerve to be ſtiled *the word of his Grace*, ſince it exhibits to us the moſt gracious promiſes, it holds forth to us the moſt deſireable rewards, it preſcribes the moſt reaſonable meaſures

meaſures of obedience, and the moſt eaſy methods of reconciliation. By this we are allowed to recover our ſelves, when through humane frailty we at any time fall, to reinſtate our ſelves in the favour of our God, and regain our forfeited intereſt by a ſincere repentance; by this we are adopted into his own family, and put on the character of his Favourites and Sons; by this we are admitted to a free acceſs, to a kind of intimacy and familiarity with our God; by this we are made capable of celeſtial entertainments, and of *taſting the powers of the world to come.* Theſe are ſome of thoſe ineſtimable priviledges, of that *word of Gods Grace to which I commend you*; and I cannot conſign you over to any thing more valuable, but to what I have already, even to God himſelf. I exhort you therefore to adhere carefully to thoſe admirable rules which it lays down for your direction; to attend heedfully to the leſſons which it gives; to make that the ſtandard of all your actions, and to let your whole converſation be agreeable to that model. The excellency of

the doctrines which it would eſtabliſh, is enough to recommend it to any prudent conſiderer; what can more conſiderably exalt your nature, than that univerſal purity which it preſcribes? what can more effectually preſerve Society, than that impartial Juſtice which it exacts? what can more ſecure your health and vigour, than that ſtrict temperance which it requires at your hands? what can more promote mutual amity and concord, than that obliging benignity which it would infuſe into your natures? Thus if you would but examine the Doctrines which it contains, you would find it to deſerve your moſt ſerious obſervation. But if you farther reflect upon the perſon that delivered it, you will find freſh arguments for the fixing it in your eſteem: *God who in times paſt ſpake to your fathers by the Prophets, hath in theſe later days ſpoken unto you by his Son*; who being *the brightneſs of his glory, and the expreſs Image of his perſon*, deſerves your attention to what he delivers, more than any other perſon of a leſs elevated quality. *I ſay unto you,*

you, is his conſtant form of ſpeaking, with which he uſhers in his moſt weighty inſtructions; and a due contemplation of the majeſty of the Speaker, ſhould make you attend to what he utters with a becoming reverence and reſpect. Again, the vaſt importance of the things imparted in it, ſhould forcibly oblige you to value it as you ought: This explains to you the nature and the attributes of God, and ſhews you *his way of dealing with the ſons of men*; this gives you a proſpect into the inviſible world, and makes you acquainted with that land of ſpirits; it ſhews you by what methods God will diſpence his unconceivable rewards or puniſhments; and gives you directions by which you may be enabled to ſecure to your ſelves the former, and to avoid the latter: the mighty moment therefore of the matters which it treats of, is ſufficient to engage you to an awful attention; but farther yet, the intimate concern which you your ſelves have in thoſe ſacred truths which the Goſpel unfolds to you, ſhould powerfully engage

you to give heed to its directions: it contains no account of foreign news or idle tranſactions, to which you may either liſten or turn a deaf ear, without any conſiderable conſequences to your ſelves; but rules for the management of your own lives and converſations; precepts which exact your own obedience; your own intereſt is at ſtake in every part of it; and an eternal portion of happineſs or miſery will be your own lot, according as your application to the duties it enjoins, is more or leſs ſerious and conſiderate: The immediate dependance therefore which you have, upon that *word of Grace* to which *I commend you*, ſhould abundantly perſwade you to pay a due regard to it. Theſe are ſome of thoſe ſtrong and conſiderable motives, which I hope will incline you to put a juſt value upon the maxims and inſtructions of Chriſtianity.

Give me leave to inſtance in ſome *peculiar* duties in *general*, which I would recommend more particularly to your practice and performance; and the firſt that I ſingle out ſhall be

be *Humility*, becauſe it is the neceſſary preparative for all other graces and perfections of the ſoul: Repreſs, I beſeech you, all unnatural ſwellings of the mind, all extravagant opinions of your own ſelf-ſufficiency, copy the example of your Saviour, and *learn of him, for he was meek and lowly in heart:* avoid that Pride which was a tempter even to the Devil himſelf; which changed that brighteſt created reſemblance of the Deity, into a loathſom and deteſted Fiend: This it was that loſt us Paradice, and expoſed the whole race of miſerable mankind to the heavy wrath of an offended God; but as by Pride the humane nature fell, ſo by Humility it roſe again; and what was loſt by the vanity of the firſt *Adam*, was regain'd by the condeſcenſion of the ſecond. Let then this grace be your darling favourite, let it always be your boſom jewel, which tho here it may look meanly, like a Diamond in the Ore, yet will ſhine hereafter with an amazing luſtre, and be the brighteſt ornament of your immortal Diadem. Another Grace in which I muſt entreat you to be converſant

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is *Charity*; I mean that part only of this comprehenſive duty, which is employed in relieving the neceſſities of ſuch as want. Forfeit not, I conjure you, that well deſerv'd Commendation of being one of the moſt charitable Pariſhes within the City; keep up that Diſtinction above moſt others, which your large Contributions upon any ſignal occaſion have given you by the confeſſion of all Unprejudiced Obſervers. This is a vertue ſo amiable in its ſelf, that the pleaſure which reſults from its performances, were enough to make any one enamour'd of it, though no other reward were conſequent upon it; and therefore it is hard to find a Man who has once been charitable, and ceaſed afterwards to be ſo: the very ſatisfaction which ariſes from the action, being ſufficient to retain him in the practice of it; and yet ſuch is the goodneſs of Almighty God, that he has affixt rewards both temporal and eternal, to that which is ſo amply its own recompence: this will *cover a multitude of your faults*, and caſt a veil over your numerous tranſgreſſions; this

this will give a value to all your other good deeds, which *without charity are nothing worth:* this is that by which you muſt be tried and ſentenced in the great and terrible day of the Lord, and this is that only which will accompany you to heaven, and make up a part of your everlaſting felicity. Let this then be your conſtant entertainment, let it be made your buſineſs, as it will be your delight, and it will liken you to the Angels, who ſtill miniſter to our neceſſities, and reſemble you to your Saviour, who *went about doing good.* A third duty to which I ſhall more eſpecially exhort you, is *Peace.* Remove (I adjure you) all that bitterneſs of ſpirit which is wont to incline people to quarrels and animoſities; let all narrow diſtinctions be done away of Parties and of Factions, and converſe together with brotherly affection, under the comprehenſive characters of Men and Chriſtians. Bear with one anothers errors and infirmities, endeavour to overcome with meekneſs and affability, and never to exaſperate with ſowreneſs and reproaches:

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This is an obliging temper of mind, which *will make even your enemies to be at peace with you*, and will ſhame them into kindneſs and condeſcenſion; *if a Brother be overtaken in a fault*, whether it be an error in judgment or in practice, *reſtore ſuch a one in the ſpirit of meekneſs, and if it is poſſible as much as in you lies live peaceably with all men*; avoid all malicious invectives and back-bitings, all reflecting ſtories and ill-natur'd raillery; and endeavour by your favourableſt and moſt charitable conſtruction to make the beſt of one anothers failings; ſo will you find by a happy experience, *how good and pleaſant a thing it is for brethren to dwell together in unity*, and will have a title to thoſe benefits which attend it, *for there God has promiſed his bleſſing and life for evermore* Let this then be at once your employment and your pleaſure, and it will poſſeſs you of that precious Legacy which our dying Saviour left to his Diſciples, *Peace I leave with you, my peace I give you*; and will alſo conduct you by the ſureſt method to *that peace of God which paſſeth all underſtanding*. A

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fourth duty which I think my ſelf more particularly obliged to recommend to you, is *Loyalty and Obedience to the preſent Government.* Give not way, I beſeech you, to any little uneaſineſſes, which the preſent circumſtances of affairs may lay upon ſome of you; do not murmur or repine at every diſappointment caſt not the blame of unavoidable miſcarriages, upon thoſe who are concerned in the management of affairs; but contentedly reſolve ſuch unexpected occurrences into the over-ruling Providence of an All-wiſe God: Let nothing tempt you to *ſpeak evil of dignities*, or laviſhly to cenſure the conduct of your Governors: be contented to think, that God can chuſe for you as well as your ſelves, and pay a chearful obedience to the King he has ſet over you, who conſents to bear the burthen of a war in his perſon, which touches you only in your purſes; contribute readily to the ſupport of thoſe Forces, which are well employed to keep the danger from your doors; and think not much to give ſome part of your fortune for the ſecurity of the reſt;

and your Religion into the bargain. Then will God give his bleſſing to you as the due reward of your ſubmiſſion to his Will, *by whom Kings reign and Princes decree juſtice*; and he himſelf will not fail to acknowledge that reſpect, which is paid to his image and his ſubſtitute. Theſe then are ſome of thoſe more uſeful duties, which whilſt you *I commend you to the word of God's grace*, I have thought fitting out of that, to recommend to your practice; and may *that word of grace* ſo thrive within your hearts, that it may *take root downwards, and bring forth fruit upwards*; may it ſhed abroad within your ſouls the more ſhining graces and fruits of the ſpirit, ſuch as *Humility, Charity, a peaceable diſpoſition, and a hearty obedience to the Government which you live under*; *that ſo the good ſeed which has been carefully ſown*, which was *planted and watered by my unworthy Miniſtry*, *may*, by God's aſſiſtance, *have a ſuitable encreaſe*; and may not lie dead or ineffectual in any amongſt you, but produce, according to the ſeveral meaſures of his grace, *in ſome a hundredfold, in ſome ſixty fold, in ſome thirty*

fold. This will *commend you* more successfully *to God*, than all your endeavours are capable without it, and will both be able *to build you up here, and afterwards to give you an inheritance among all them which are sanctified.* I shall briefly consider these two great advantages, which our due regard to *the word of Gods grace*, is here said to be able to impart unto us, and then I shall make haste to a conclusion. And

1st. A due regard to the *word of Gods grace, is able to build us up.* This is a Metaphor taken from a House, and it gives us to understand thus much, that in order to our deserving the commendation, of being *built up by the word of Gods grace*, there are two necessary qualifications required, without which no edifice can be thought compleat; and those are a foundation and a superstructure: that which in a spiritual building answers to the former of these, is faith; and that which is agreeable to the latter, is a good life and conversation; for, to believe rightly, and to act accordingly, comprehends the whole duty of a Christian.

1ſt then, I ſay, in this ſpiritual building, there muſt be faith as a foundation. God, who is a *wiſe* and skilful *Maſter-builder*, will not allow his Houſe to be *built upon the ſand*, but takes care to *have it founded upon a rock*; as knowing that a failure in that principal part, can never be redreſſed by any thing done afterwards: let the other parts be managed with never ſo much care, let them be beautified and adorned with never ſo much coſt, yet cannot all this make amends for the firſt miſcarriage; it will be but a gayety of ſhort ſtanding, overwhelm'd by the violence of the firſt ſtorm that ſhocks it: Unleſs our faith be *ſtedfaſt and unmoveable*, unleſs it be ſettled beyond wavering and doubtfulneſs, it will never be able to ſuſtain the weight of thoſe good works which muſt be raiſed upon it: But *the word of Gods grace*, the Goſpel of our Saviour, is able to fix our faith ſo firmly and unalterably, as that it ſhall be ſubject *to no variableneſs, neither ſhadow of turning:* it carries with it ſuch a power of conviction, and the divine authority ſhines through it ſo clearly, that whoever

ever attends to it ſeriouſly and without prejudice, muſt needs be convinced by *the demonſtration of the ſpirit*; and therefore, my brethren, if any amongſt you find their faith at any time to be tottering and unſteady, I *commend you* then eſpecially *to the word of Gods grace*, apply your ſelves to it with the greateſt aſſiduity; and God, who is never wanting to thoſe, who are not firſt neglectful of him and of themſelves, will not fail to aſſiſt you with ſuch a portion of his Spirit, as will enable you to profit by that, and will make that *able to build you up*. But as this ſpiritual building muſt in the firſt place have faith for its foundation, ſo muſt it

2dly, Have a good life and converſation for the ſuperſtructure. A foundation is but uſeleſs of it ſelf, and only ſuppoſes the folly of the undertaker, unleſs he proceeds to compleat the work, and finiſhes the upper ſtories for ornament and uſe; and thus faith alſo is dead and inſignificant, and ſerves only to enhance the guilt of him that has it, unleſs it be made the ground-work of good actions, and has a happy influence upon the courſe

course of our whole life. Our Saviour tells us, *that when any man begins to build a tower, he ought to compute whether he have sufficient to finish it; lest haply after he have laid the foundation, and is not able to finish it, all that behold it begin to mock him:* and it is upon this very occasion, that he speaks this significant parable, namely to expose the folly of those men who attempt to enter upon a course of piety, and are not so far masters of their resolutions as to go through with it, and persevere in it to the end. These men perhaps are willing to give their assent to all the mysteries contained in the Gospel, to confess the truth of whatever it affirms, and not to call in question the equity of any of its doctrines; and this they think is sufficient for them, without ever applying themselves to the practice of those duties, which it strictly requires of all believers: they are contented indeed to be speculative Christians, but it is upon the condition that they may be practical Atheists; but this deserves no better a character, than *the knowing of our Masters will without the doing* it, and we are assured

ſured that the conſequence of that ſhall *be many ſtripes*. In vain then ſhall we plead, that we believe the Goſpel; in vain ſhall we avow our ſelves to be profeſſors of Chriſtianity, unleſs our practice be anſwerable to our profeſſion, and our faith is manifeſted by our works; our Saviour will declare *that he knows us not*, and will ſay to us, *depart from me ye workers of iniquity*: we may make our paſſionate addreſſes at the door, and with repeated exclamations cry, *Lord, Lord, open unto us*; but we ſhall be turned away as the fooliſh Virgins were, becauſe *our Lamps* have not been *filled and trim'd*. But the Goſpel of Chriſt is ſuch *a light unto our ſteps, and lantern to our paths*, as if we attend to it with a becoming reverence, will *direct our feet into the ways of godlineſs*: we ſhall there ſee, if we are not wilfully blind, that the deſign of our Saviours coming into the world, was not barely to inform our underſtanding, but chiefly and moſt eſpecially to regulate our practice; that his buſineſs was not to form a ſect of Diſputants, who ſhould conteſt and wrangle about points of controverſy,

but

but *to purifie to himſelf a peculiar people zealous of good works:* it will convince us that all the promiſes of the Goſpel, all the gracious overtures which it exhibits, have this expreſs condition annexed unto them, that we lead a pious and a godly life. Whenever therefore, my Brethren, at any time you find your ſelves in danger to be miſled by your luſts, into the commiſſion of any groſs enormity, *I then* eſpecially *commend you to the word of Gods grace*; and adviſe you to betake your ſelves to that ſet of Sacred Oracles, which will give you ſuch aſſiſtance as may baffle your temptations, and prove it ſelf *able to build you up.*

But there is, ſecondly, another advantage, which a due regard to the *word of God's grace* is here ſaid to be able to impart unto you, *it is able* (ſays the Text) *to give you an inheritance among all them which are ſanctified.*

And this is an advantage of ſo conſiderable a value, as is ſufficient to engage you to a due regard, if the *word of God's grace* had nothing elſe to recommend it. *To have an inheri-*

inheritance among all them which are ſanctified, and to ſhare in that poſſeſſion which is reſerved for Gods Elect, what a noble priviledge ought this to be eſteemed, and how zealouſly ſhould you contend to qualifie your ſelves for it! There are two things conſiderable in the deſcription of it. 1. That it is ſaid to be *an inheritance:* and 2. That it is ſuch *among all them which are ſanctified.* 1. then, It is ſaid to be *an inheritance*; and this ſhews you the certainty of that poſſeſſion, the ſureſt tenure is that of inheritance; and eſpecially amongſt the *Jews*, it was looked upon as a thing ſacred, and not to be alienated upon any occaſion: thus *Naboth* choſe rather to expoſe himſelf to the King's anger, and to that unjuſt proſecution which coſt him his life, than he would tranſgreſs againſt this ſolemn cuſtom, by parting with the Vineyard which he deſired; *the Lord forbid it me* (ſays he) *that I ſhould give thee the inheritance of my fathers.* Yet this ſecure and unalterable title is that by which you are allowed to make your claim; and it is upon a due regard *to the word of Gods grace*, that the right we pretend to is ground-

ed and eſtabliſhed; it is that which gives you the happy aſſurances of your being *heirs of God, and co-heirs with Chriſt*; from thence you gain *that ſpirit of adoption, by which you cry Abba, Father*; and if you are led by the directions which that gives, you ſhall find *your ſelves thereby made members of that general Aſſembly and Church of the firſt born, whoſe names are written and regiſtered in heaven*; and happily admitted to be common partakers of the *glorious liberty of the children of God.* But 2dly, This is *an inheritance among all them which are ſanctified.* Nothing that is unclean can gain any admittance into this moſt holy and immaculate fellowſhip; purity of life is the only qualification by which you may be fitted for this bleſſed ſociety: Thoſe who would be looked upon as the brethren of Chriſt, muſt put on him, and wear his reſemblance; and *whoever has his hope in him, muſt purify himſelf even as he is pure.* This is what *the word of God's grace*, inculcates to you almoſt in every page; *he that will aſcend into the hill of the Lord and abide in his holy place, muſt have clean hands and a pure heart*; if you expect

that

that God ſhould be a father unto you, and that you ſhould be his ſons and daughters, you muſt come out from among the wicked and be ſeparate, and not touch the unclean thing: having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Thus if you give a careful attention, to theſe and ſuch other rules and inſtructions, which are every where contain'd in *the word of God's grace*, you will find that ſufficient to ſecure to you theſe advantages, you will *find it able to give you an inheritance among all them which are ſanctified.*

Thus in a confuſed and indigeſted manner (ſuch as my preſent concern will give me leave to make uſe of) I have touch'd upon all the material obſervations, which the words of my Text have furniſhed me withal; and having all along applied them to your more particular uſe, I ſhall add nothing more to what I have ſaid already. I ſhall only offer up, as I am in diſpenſably obliged, by all the ties of gratitude and duty, my moſt hearty prayers to Almighty God, that he would ſanctify to you all what I have

now

now been preaching, and what at any time heretofore I have delivered to you; that ſo being defended *by the protection of your God*, and fully inſtructed by the *word of his grace*, you may *be built up* and eſtabliſhed in your holy profeſſion here, and *have your inheritance hereafter among all them which are ſanctified*.

Give me leave to conclude the whole with St *Paul's* exhortation to his *Corinthians*: *Finally, brethren, farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.* To him the Father, Son, and Holy Ghoſt, three perſons but one God of love, be aſcribed all honour, power, might, majeſty and dominion, henceforth and for evermore. *Amen.*

FINIS.

Sermons Preached by the Reverend Mr. Brady, *and Sold by* R. Parker.

A Sermon preached at *Helmingham* in *Suffolk*, *June* 30th, 1694. At the Funeral of Lieutenant General *Talmach*.

A Sermon preached at *Whitehall*, *March* 3d. 1695. upon occaſion of her late Majeſty's Death, before the Right Honourable the Counteſs of *Darby*, and the reſt of the Mourning Ladies.

A Sermon preached at the Pariſh-Church of *St. Martins Ludgate*, *Septemb.* 12th. 1695. before the Incorporated Society of *Apothecaries* of *London*.

A Sermon preached at St. *Catherine Cree-Church*, upon *Sunday* the 1ſt of *March* 1696. upon occaſion of the late horrid Plot.